

Die Sabbati, 28 Novemb. 1691.

IT is Ordered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House shall be, and is hereby given to the Lord Bishop of Ely, for his Sermon Preached on Thursday last, before this House in the *Abby-Church* at *Westminster*, and he is hereby Desired to Print and Publish the same.

MATH. JOHNSON,
Cler' Parliamentor.

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A

SERMON

Preached before the

Lords Spiritual & Temporal,

IN THE

ABBY-CHURCH at *Westminster*,

On the 26th of NOVEMBER. 1691.

BEING THE

Thanksgiving=Day

FOR THE

Preservation of Their MAJESTIES:

The Success of Their Forces in the Reducing
of IRELAND: And for the KING's Safe
RETURN.

By the Right Reverend Father in God,

SYMON Lord Bishop of ELY.

LONDON:

Printed for Ric. Chiswell, at the Rose and Crown
in St. Paul's Church-Yard. MDCXCII.

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1791. 28th September. D

The Bishop of E L T's I
HANKSGIVING-SERMON
BEFORE THE
House of L O R D S.

*John B. Smith, 1791
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и ядерного разрушения

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S E R M O N

Preached before the

HOUSE of L O R D S, &c.

D E U T. IV. 9.

Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart out of thy heart, all the days of thy life.



THE Jewish Nation being represented to us, by St. Paul, as our *Types* and *Examples*; and their History being written (as he informs us, 1 Cor. X. 11.) *For our admonition upon whom the ends of the world are come*; We cannot have a more sure direction for the preservation and continuance of those great Blessings, which we come, this day, to acknowledg with Praises and Thanksgivings, than from the Instruction which God himself here gives to that People by his Servant Moses, in the Conclusion of his Ministry among them.

2 A THANKSGIVING-SERMON

They had seen strange things, such as no Age had produced the like since the Creation of the World.

They beheld innumerable signs, and Tokens of a Divine Presence with them; and were surrounded with so many amazing proofs of an extraordinary Providence over them; that they could not doubt of God's singular favour towards them, nor of the continuance of his Divine Protection: Who doth not love to leave his own work imperfect, but designs to finish what he hath most graciously begun.

-- The only danger was, lest they should *forget all that their eyes had seen*; or be so negligent as not to *lay to heart* the great goodness of the Lord: Against which Moses here gives them this Caution, *Only take heed to thy self, and keep thy soul diligently*, &c.

And truly this is the only thing that we have to fear: Who are a People also saved by the Lord, a People who have seen his wonderful works; and may rationally hope to see further effects of his Almighty Mercy: if we be not so senslessly careless as to let the Memory of what God hath done for us slip out of our Minds, and leave no impressions upon our Hearts. Which would load us with so foul a Guilt, that God might justly abandon us to all the Evils from which he hath delivered us; and let us perish, even after we have been saved by his special Providence.

I cannot therefore do you better service, than to press upon you, this weighty Admonition of Moses, the man of God, as the most certain means of our preservation, and the best expression of our gratitude, *Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart out of thy heart, all the days of thy life.*

In which words it is easy to observe two things.

First, it is here too plainly supposed, that men are very apt to forget, even those Wonderful works, which they have seen with their own eyes. Otherwise, there would have been no need of such great Caution, as is here given to the Jews, to take heed; and not only take heed, but to *keep their Soul*; nay, to *keep it diligently*, lest they should forget what their eyes had seen. For without *heed*, and *diligent heed*, and careful observance of themselves; he knew these things would soon slip out of their thoughts, and be no more remembred. And therefore,

Secondly, we ought to use our most serious indeavours not to forget them; no, not to forget them, *as long as we live*: But to preserve the remembrance of them, to the very end of our days. For so it follows in the last clause, *lest they depart out of thy heart all the days of thy life*.

Which being the Principal thing here intended, it is fit I should begin with that; and reserve the supposal, as an argument to inforce this duty, if I have time for it. Therefore we ought to take care to keep in mind the things which our eyes have seen; because we are very prone to forget them.

Now when he bids us take heed lest we forget them; it is as much as if he had charged us to *remember* them. And to *remember* them is not barely to *call* them to mind, or to *keep* them in mind; but to have our hearts also duly affected with them. For in the Holy language, all such words as this, which belong to the *mind*, include the *Affections*: and such *Actions* also as are

are agreeable to such Affections. To omit the many instances there are of this in the Book of God, Moses himself here gives us this Explication of his own words: When he charges the *Israelites* to take heed lest the things they had seen did depart out of *their heart*, all the days of their life. There (in the heart) they were to preserve such an affectionate remembrance of them; as never to forget to perform the duties unto which they were obliged by such wonderful works as God had done, to engage them to *him!*

Now this being premised, I have nothing to do but to consider,

First, What the things were, that their eyes had seen.

2 And then Secondly, I shall be your Remembrancer, by setting before you a few of the things that our eyes likewise have beheld.

3. And Lastly, shew you what suitable Affections ought to be in our hearts, and what behaviour becomes those (or how they ought to live) who have seen such things.

1. As for the First of these, the things which the *Israelites* had seen were of two sorts: For they had been in very great dangers; and they had received as great Deliverances. Both of these are so well known, that I need but briefly touch them.

Nothing is more famous in their Story than the Affliction which they suffered a long time in the land of *Egypt*. Where they groaned under such heavy burdens; that when God sent a Deliverer to them, *they hearkned not unto him, for anguish of Spirit, and for cruel bondage*, VI. Exod. 9. that is, they were so oppressed, they could not think, much less hope for any relief. From which they were no sooner redeemed, but they fell into such dismal straits at the red Sea, that they utterly despaired of safety. And when they had passed that danger, *Amalek* came forth with all his power, to oppose their passage through the Wilderness, Where they were so distressed with Hunger and with Thirst, that they wished themselves in *Egypt* again, rather than dye in the Desert, as they fancied they must for want of Food.

These were some of their dangers: in all which they found God wonderfully merciful unto them. For they were delivered out of the Land of *Egypt*, the House of Bondage, with a mighty Hand and a stretched out Arm. The Red Sea opened a way for them to walk through it, on dry ground. He gave them a Glorious Victory over *Amalek*: Which he ordered *Moses* to Record in a Book, for a Memorial. He made water to gush out of a Rock; which followed them in a perpetual Stream, to give them Drink: And he showered down Bread from *Heaven* upon them, for to eat.

These and such like were the Difficulties and the Deliverances, which their Eyes had seen: and which it concerned them never to forget.

2. And some things like to these have our eyes beheld; and this so lately, that it may well be expected they should be in our memory: I wish they have not departed from our hearts. Which were this time *three* Year, very sensible of the great danger wherein we were of being thrown, into a worse than *Ægyptian* Bondage. For we saw our Laws so boldly violated and trampled under Feet, that we could not but fear the loss of all our Liberties. Many Loyal Persons were turned out of their Freeholds, without any legal Process: Several of our *Bishops* imprisoned, and afterwards indicted as *Malefactors*; not for any Evil they had done, but merely for making an humble Petition, that they might be permitted not to do, what they thought to be Evil. We saw the main body of the *Clergy* in the same danger: most men thrown out of *Civil and Military imployments*, who would not help to enslave their fellow Subjects: all our *Corporations* subverted; and their Rights and Liberties destroyed: a great many men put into places of the *highest trust*; who, by the *Laws*, were not capable of any trust at all. *Mass-Houses* set up in several parts of the Kingdom: *Popish Seminaries* openly erected: Four *Romish Bishops* ordained, who took upon them to exercise the *Papal Jurisdiction*, in all the Quarters of this Realm. Where all manner of endeavours were used, by threats and promises, to draw men to assist unto their own destruction; by taking away all our Legal fences and securities. In one word, we saw the very foundations

dations of our *Ancient Government* about to be raised, and in great measure overturned: the whole *Kingdom of Ireland*, actually put into the power of Romish Butchers; who in the memory of many of us imbrewed their hands in the blood of our Protestant Brethren there: having *Massacred* above an hundred Thousand of them, in a time of perfect peace, when they had no suspicion of any harm from them.

This is a short Representation of the dangers in which we lately were; which I hope we have not quite forgotten: For then God may justly throw us back again into them, after he hath in a wonderful manner rescued us out of them.

For, behold! when we were in this distres and so perplexed, that we knew not what to do; when all faces, as the Prophet speaks, were turned into Paleness, and mens hearts failed them for fear of what was coming upon them; God sent deliverance unto us by a great PRINCE: Whose Heroick Spirit was stirred up to venture his Person, and all his worldly interest, to free us from our impendent dangers.

Many things strangely concurred to favour his design. The very Wind and the Sea were favourable to him. God bowed the hearts of all the people of these Realms, as one man, to wish well to him; and the hearts of many to assist him: Never was there a more Universal consent to any enterprise: never was any more easily successful. All opposition, in a short time

vanished: The Forces that were raised to enslave us, helpt to deliver us. In brief, a long laid design, which had been cunningly managed for many years, and so craftily carried on, that it was almost brought to perfection before it was generally perceived, was blown away and dashed in pieces, like a buble, in an instant.

This certainly was the Lords doing; and ought to be had in everlasting Remembrance. Especially when we consider by how long a Chain of wonderful Providences God, hath hitherto secured this great Deliverance to us. No year hath passed since this happy Revolution; wherein we have not seen most remarkable Instances of his Watchful care over us. And this year hath crowned them all, by the extraordinary success, with which God hath blessed Their Majesties Forces in *Ireland*. Where all the Armies of the Enemy are vanquished; their strong Holds taken or Surrendred; the very Robbers have forsaken the Woods and Fastnesses, to put themselves under the Protection of Their Majesties, and submit to their Government. This reduction of that Kingdom, hath been attended with so many strange Circumstances, that all considering persons, who are acquainted with them, cannot but acknowledge the hand of Heaven therein.

Which hath appeared also in the merciful Preservation of *His Majesties* Royal Person, from all the dangers to which he was exposed during his late expedition abroad: in the Protection of the Queen, and defeating all designs of giving us disturbance

sturbance here at home : and in the bringing back his Majesty to us in health and safety.

By which means we are preserved in the peaceable possession of those Blessings, which of all other are the most valuable ; and which we hope will be secured to our Posterity, as the best Inheritance we can leave them : our *Holy Religion*, and the *English Liberties* Yea, our very Lives, we ought to consider, are redeemed from destruction by this Signal Deliverance, which God hath wrought for us. For in a little time, if he had not most graciously interposed, They would have been at the mercy of our cruel Enemies: unless we had left our own dear Country, and fled for safety, as the *French Protestants* were forced to do, into Foreign places. And yet, alas ! whether we should have fled would have been hard to find : For all other Protestant Churches would have been undone together with us, and presently buried in our Ruines.

Can we be unmindful of such a *Deliverance* as this ? or insensible of the great Goodness of God, who hath preserved us, from losing all the happy fruits of it, by the marvellous successes God hath given to their Majesties Arms in *Ireland*, this Summer ?

Can we forget those frightful dangers which we have escaped ; which would have been ten times more dreadful, had we relapsed into them ? Shall we be so stupid as to have no more sense than the Beasts, which think of no danger, but just when it stares them in the face ? This would be the greatest danger of all. And therefore let us seriously consider

how we ought to be affected both with our past *Dangers*, and with our late *Deliverances*: that we may behave our selves suitable to the obligations that are upon us. Which is the last thing I propounded to be considered; in pursuance of this caution given by *Moses* of old, which concerns us as much now, that we *take heed to our selves lest we forget the things which our Eyes have seen, and least they depart out of our Hearts all the days of our Life.*

I.

And *first* let us reflect upon our *Dangers*; and seriously consider what the *Remembrance* of them requires of us. To which if we apply our selves, these *three* things will immediately offer themselves to our thoughts.

First, That we ought to repent of those *Sins*, which brought us into them:

Secondly, Make good those pious *Resolutions*, which, it is to be hoped, we made in the time of our distress.

Thirdly, Abhor the *Spirit of Popery*, which turns the *World* up side-down, and to settle it self, puts all things into confusion.

For the *first* of these, it is very proper on such a Day as this, to call our selves to an account, and examine wherein we have any way offended God, that we may be humbled for it, and repent of it: because, as our *Sins* brought us into all the forementioned *Dangers*, and if they be not amended will throw us into new ones, which may prove our utter undoing; so

the

the due Consideration of them will serve to magnifie the goodnes of God and raise our thankfulness unto him, who, notwithstanding our high Provocations, was pleased, of his infinite Mercy, to deliver us.

There is no Sin of which we have been guilty, but contributed more or less to our late dangers; but some Sins led us directly into them. I will mention a few.

First, our remissness in Religion: in which some among us were so far gone, as to say, they could discern no such great difference between *us* and *Rome*, that we need make a Contest about it. This was very comfortable News, no doubt, to those of the *Romish* Faction; and gave them no small encouragement, to attempt what our Eyes have seen.

2. And so did the coldnes and carelessness which was too notorious, in many places in the Duties of Religion: Scarce an handful of People appearing in many *Churches* at Divine Service, when the *Play-houses* were crowded every Day with numerous Spectators. This I make no question, emboldned their hopes of prevailing; for why should not any Religion serve those, who made little or no use of Religion?

As we love our Souls, or tender our wordly interest, let these things be amended. Let us grow more in love with our Religion; and let us express it, in greater Devotion, and more frequent attendance upon all the Duties of God's Worship and Service. For it is impossible to be eminent in any other vertue, if we be negligent in this. *Necesse est virum bonum, summae erga Deum: petatis esse*, as *Cicero* himself truly resolves. It is

A THANKSGIVING SERMON

is absolutely necessary that a good Man, have the highest piety towards God; without which he cannot be good.

3. And this no doubt hath been the great Source of all the Wickedness, which hath abounded among us; that Men so seldom think of God, and so little regard the solemn Performance of the Duties belonging to his Worship and Service. I will not mention the *infamous Debaucheries*, that have been committed in many places; whereby our Religion was dishonoured and endangered.

4. There is another thing of which sober Persons have been too guilty; in their extream severity towards those, who differed from them in some things; though in most they perfectly agreed. Which hath proceeded to such a degree of Rage; that generally we were more kind to *Papists*, than we were to one another. This was the very thing that made them so bold and confident in their attempts upon our Religion and Liberties: Which they saw we ourselves were destroying by our mutual hatreds.

These hatreds were the very Foundation, upon which they built their Hopes. These were the Ergines which they managed, with all their art to accomplish our Ruine. For the bitter strife and contention, which ensued hereupon, our zealous Endeavours to undoe one another (even when we differed only about *Civil*, not *Religious* Matters) were strong Invitations, and manifest Opportunities, to the common Enemy, to make their Assautes upon us: Seeing such a wide Breach opened by our selves, at which they might easily enter.

5. What

5. What shall I say of that base *Selfishness*, which hath reigned among us? That inordinate Affection to Mens own Private Interest, separate from the Publick Good and the Love of their Country? This moved too many to go along with the *Popish* Faction, and lend them their helping hand in divers things; which they could not but see manifestly tended to our undoing; A Sin which the very *Heathens* abhorred: Who could not be tempted to betray their Country.

Lastly, That bad disposition of Mind, mentioned by our Saviour, in the conclusion of all those evil things that proceed out of the Heart of Man, viz. *Accouyn Foolishness*, (we translate it) or *Inconsiderateness*, hath had no small hand in our Dangers. *Mark VII. 21. From within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, FOOLISHNESS;* these defile a Man. There is no Nation I know of, wherein this Vice of *Inconsideration* hath had greater Power than in ours. Where we have been so *foolish* (to omit other Instances, which I am loth to name) as to suffer our Iworn Enemies to make us their Tools; and would not see how they managed us, to work our Destruction by our own Hands.

For having taken great care, long ago, that our Divisions should not be healed. Sometimes they courted one Party to fall upon the other: And then turned about, and courted the contrary Party to take their Revenge for it. Sometimes the Laws must be put in execution, with all imaginable

ginable Strictness; and then this strictness must be condemned as Anti-christian Rigour against our Brethren.

Sometimes we were the Favourites; and after a short Courtship bestowed upon us, we were turned off, and our Brethren that dissent from us were complemented, as if they had been the only Darlings! Thus they play'd us one against another a long time, and we were so blind as not to see what they were a-doing. We could not, or would not understand, that they loved none of us; but designed the utter Ruin of us all. And this in the vilest and most infamous manner; by making us the Instruments of our own Destruction; unto which we contributed with all our Might, by our fierce Oppositions, and violent Clashings one against another.

Of which Folly we ought most heartily to Repent, together with all those other Sins I have mentioned; as endangering the loss of two of the most precious things in the whole World, *Religion* and *Liberty*: But we do not truly Repent of these Sins, unless we become more Zealous, both for our Religion and in it; more kindly affectioned one towards another in Brotherly Love; more publick spirited also, not seeking meerly our own things, but every one also the things of others, i. e. the Common Good; and be likewise at greater Unity among our selves, by Loving one another with a pure Heart fervently.

Of this let us take a special care, lest our Affections (which seemed to be disposed to Reconciliation) be again alienated one from another, by our present Differences. What? cannot we differ in Opinion,

Opinion, but we must declare War one against another? Or must we break off all Friendship and Kindness, yea, all Acquaintance and Conversation, and look upon one another as *Infidels*? Nay, I think we ought to have a greater Kindness for *Infidels*, than many of us had one for another, in our former Differences and Contentions. Which, for God's sake, let us not act over again. If we cannot Agree, yet let us not Quarrel; no, nor be Angry; much less furiously bent against those who are not of our Mind; nor pass hard Censures on those, as Men of no Conscience, who (for instance) have endeavoured, by the best and most justifiable means, as they think, to preserve the Reformed Religion, and the *English Liberties*. For such Censuring looks like Raving; and that's no good sign Men are in the right.

Let us learn at last, to be Sobet and Wise, to Love one another, and to live in Peace; and the God of Love and Peace will be with us.

In the time of our Distress, I cannot but hope, we had very good Resolutions about such matters, and intended hereafter to be more moderate. Let us now therefore make them good.

II. Which is the Second thing I intended to press under this Head? It is scarce possible for a Man when he is in great Danger, not to consider his ways, and to resolve he will avoid those things which evidently brought him into it: Nay, to make Vows, that he will remember those Holy Resolutions. There was great Reason, I am sure, for every one to do. We were strangely false to God, and

to our own Souls, if the Methods of his Providence wrought no such Pious Purposes in us: And if we do not now make them good, we are strangely false also to our own Promises and Vows.

If one might judge of all Places in the Kingdom, by some; one would conclude, that as our Coldness and Carelessness in Religion had brought us into great Dangers, so our Dangers had quickned many Souls to greater Fervency and Zeal. For we saw our Churches filled, our Communions thronged, with larger Assemblies; as if the Fear that was upon us, had moved us to flee to the Table of the Lord for Sanctuary, as *Job* did to the Horns of the Altar. God forbid, that any such Souls should ever hereafter forget those Fears; or forget those Resolutions which their Fears created, of being more Diligent and Devout in God's Service. Take heed, I beseech you, lest you live to see the Day, when all the Apprehensions you had of God, and of your Duty to him are vanished, and you are fallen back into your former Remissness. For what can bring you out of it again, but some such Danger? And do you either *desire*, or *hope*, or *fear* to see such Dangers again, as you have lately seen? I am sure you do not, you cannot *desire* it: And you cannot *hope* for that which you cannot *desire*: And if you *fear* such a time may come again, it is because you resolve to deserve it, by continuing those Sins, which brought you into such Distresses.

Consider, I beseech you, did we not, for instance, seem all inclined to be at peace one with another? Did we not, at length, begin to reflect with grief upon our zealous Folly, in our indiscreet behaviour

(to say no worse) one towards another, upon the account of the differences that were among us? Did we not resolve to be Friends, upon some Terms or other, to forget what was past, and to joyn together heartily, for our mutual safety and preservation? And do we now break out again into the same Outrages, as if we had been wholly strangers to all such good Dispositions? Do our Spirits boil up with Anger, at the very mention of Reconciliation? As if we had no Resolutions, but to return to our former Animosities and Ennemities; to rake into all Miscairriages; revenge all the Wrongs that have been done us; renew our ancient Strife and Contention, Wrath and Bitterness, and all the rest of those Sins, which brought us to the very brink of Destruction?

What can we think then will become of us; having by the dangers into which these Sins threw us, seen such reason to reform them, as I hope we shall never see again? If they be not amended by What we have seen, we shall be in danger to perish in our Sins.

For should we fall into new dangers of that kind, which we have already seen, they will not, in all probability, be intended to reform us, but to ruin us.

But I must prosecute this no further, because there is a *Third* thing, which deserves to be pressed longer, than I have time for it.

III. Learn, I beseech you, by the dangers wherein you have been, to abhor the *Spirit of Popery*. Which, it is evident by what was lately acted among us,

us, is void of all Truth, and of all Mercy ; nay, of common Humanity. None can trust those safely, that are possessed with it, when they are in Power. No Obligations can hold them, (for they had the greatest to treat us otherwise than they did lately) no Promises, no Oaths, no Ties of Gratitude, are of any force to bind them ; but this Spirit breaks through all, being the Spirit of Falshood and Violence, made up of Perfidiousness and Cruelty.

Witness the Tragedy it hath acted in France (if you will not take the Character of it, from what your Eyes have seen at home) which hath been accounted the most moderate of all the *Catholick Countries*, as they call them : But they have taught us, that there is no such thing as Moderation among them. For there they have not only violated the Faith of all *Edicts, Treaties, Promises, and Oaths*, but persecuted those of the Reformed Religion, in such an outrageous manner, that their Cruelty can scarcely be matched in the History of the ancient Pagan Persecution of the Primitive Christians. And yet so little of common Honesty there is in that Spirit, where it prevails ; so little of shame, they have had the face to publish to the World, that no such thing as severity hath been used there ; but they have made all their Conversions, in the most gentle and sweetest Methods imaginable.

Be sensible, I beseech you, of the infinite Goodness of God, who hath prevented these gentle Methods here ; in which, we have too much reason to think, they would have proceeded (had they not been reasonably kept) without shame, without

without remorse, without any tenderness; even for those, who had been so foolish, as to assist them to undo themselves and others.

For we see they had the confidence, so far to abuse our late Sovereign, as to make him declare; That none of our Laws were violated, none of our Rights or Liberties invaded: When all the World saw them break through the very strongest Laws, which were purposely made, for the security of our most Holy Religion.

Let it be a warning to you, not to trust them; though they give never such goodly words, and engage their Faith to you in the most solemn Promises. Have nothing to do with that Spirit; which will infallibly delude you, if you hearken to it, into your destruction. Suffer not your selves by any artifice, to be inveigled into a Belief, that they can be innocent and harmless. For whatsoever Declarations they make to this purpose; they are mere Impostures, and most dangerous Snares, laid to entrap you: Persecution being of the very Spirit of the Church of Rome; by its Principals, by its Doctrines, and by its Practices; which cannot alter.

This hath been so clearly, and so lately demonstrated by those of our Church, that I shall only briefly remember you:

Their Principle is, That we who stand separated from their Communion, are Hereticks; who must perish everlastingily.

Their Doctrine is, That the Secular Power ought to extirpate all those, whom their Church condemns, as Hereticks.

And

And their *Practices* are sufficiently known to be consonant to this: For where have they failed, when they had Power, to exterminate those of our Religion?

Blessed be God then, should we all say, that this Spirit is, if not quite cast out of these *Three Kingdoms*, in a fair way to be utterly disabled from acting such Tragedies among us, as they were manifestly preparing for us; What shall we render to the Lord, for his Goodness towards us? Can it be ever forgotten by us? And how can we remember it, without such Affections, as are suitable to such a remarkable Deliverance?

Which is the *Second Part* of this Discourse.

II.

We ought to reflect frequently upon our wonderful *Deliverance*, from those apparent dangers, wherewith we were compassed: and consider what the remembrance of it requires of us.

There is no need, I hope to go about to prove that God hath wrought a great Deliverance for us. If any be so unhappy as to question it, they may soon be resolved, by asking themselves; would we be willing to be in the same condition wherein we were Three years ago, in the Power of our Popish Enemies, who without the help of our Deliverer, might have done what they pleased with us? No body surely can think of being in such a Condition, with any satisfaction. And therefore I must conclude we all own the great Mercy of God to us, in a most feasible Deliverance.

Let

Let us see how we ought to be affected with it. Which is a Subject very large and copious: but it may suffice to suggest these *Four* things to your Christian Consideration.

First, We ought so to remember the Loving kindness of the Lord, as never to fail to bless and praise him for it, as long as we have a day to live.

Secondly, We ought to be very grateful to the glorious Instrument of our Deliverance.

Thirdly, Look upon our selves as preserved on purpose by God, that we may live to the Praise and Glory of his Grace and Mercy towards us.

Fourthly, And then we may learn hereby, to place our trust and confidence in the same Mercy for the time to come.

I. There can be no dispute of the *first* of these, that the Praises of God ought to be continually in our Mouth; for the great thing he hath done for us. Nothing can be more unbecoming, nothing more disingenuous and vile, than instead of this, to hear such undutiful murmurings, repinings and complaints, as too many Mouths are filled withal. Which would be quite silenced, if we would make it our busines, as it is our duty, to think how much we owe to God, and what thanks we ought to be giving continually, for the Deliverance he hath wrought for us; and for all the Blessings which by that means we enjoy.

There is nothing can be more rational than this.

II. And one would think, there should be as little dispute, about the *Second*: That we ought to be highly grateful to the *Glorious Instrument of our Deliverance*. For whose coming all Men longed. The News of whose arrival, was every where welcomed with the greatest joy. Which I hope we have not already forgotten; nor suffered the Benefits we have received thereby, to slip out of our Mind. For we owe the happy Liberty we now enjoy, of worshipping God here together, according to the Rules of the Gospel, unto that Deliverance. Which hath been followed with a very long train of Labours and Toils which His Majesty hath undergone, and of marvellous Successes God hath blessed him withal, for the confirming the Peace and Prosperity, which is continued to us by his means. With how many Difficulties hath he wrestled? Through what Hardships hath he waded? And to how great Hazards hath he exposed his Royal Person, both this year and the last, that we might reap the peaceable Fruit of them in safety and ease? If it had not been for his Courage and Conduct, our *Irish Brethren* might have still languished under those heavy Oppressions, from which they are now freed. The Common Enemy might have still made greater ravages in our Neighbouring Countries, if he had not stood in the Gap to stop their Fury. Which we our selves might have felt long before this time, had not God raised him up to be our Deliverer, and strengthned his Hands to maintain what he had atcheived.

How

How vast are the Obligations, which by these things he hath laid upon us? Can we think, that we have ever done enough for him, who hath done and endured so much for our Preservation?

The ancient Heathens thought themselves so much indebted to the Deliverers of their Country: that they set no bounds to their affection, but honoured them as *Gods*. This was an excess of Gratitude to them. But had they given them all the Honour that is short of Divine, owned them for *Gods upon Earth*; I mean for their *Kings* and *Governours*, they had not done amiss. For Nature hath ever taught Mankind, to pay all manner of Service, to such as saved their *Lives*, and redeemed their *Liberties*, when they were in danger to lose them. Which was all I am apt to think, that the ancient Heathen meant, by calling such Persons their *Gods*: That is, their *Kings*, their great *Benefactors*: Which was the Name they frequently gave to their *Princes*, especially to such as had been their *Deliverers*. Whom they honoured under that Notion, while they lived; and superstitious Posterity, pursued them with Divine Honours, when they were dead.

How could this Nation then do less, than own him for their King; who had been their Deliverer from Slavery, both of Soul and Body? This is no more than common Gratitude hath inclined all Mankind to do, for those who only preserved their *Civil Liberties*, when they were invaded. He that redeemed them, they thought had a good Title to them; and by rescuing them from their Oppressor, entred upon all the legal Rights belonging to

him. This hath been the constant Sence of all Nations.

And every good Man among us, who is of a contrary Judgment, I would willingly believe, seriously laments his infelicity, that he cannot acknowledge his present Majesty, with such Gratitude, as is due to so great a Benefactor. Which will not suffer those who feel the least touch of it, to *do*, or to *speak*, or so much as *think* any thing, to the prejudice of him, who hath ventured his Life, many a time, to preserve our Religion and Liberty. Yea, we ought in Gratitude to him, as well as out of love to our selves, to give him the utmost assistance we are able, for the support and security of his Government: that is in truth, for the defence of our Country and Religion. Which is the only thing that he can be thought to design; unless it be the preservation of the Reformed Religion every where, and of the Liberties of these Parts of the World which are in danger, by the Ambition of a Powerful Oppressor. And this is matter of Joy to us, and Thanksgiving to God this day, that however some particular Persons may be ill affected, the Body of the People, it appears by their Representatives, are unanimously disposed to grant His Majesty a Supply as large as his Desires, for the carrying on what he hath so happily begun.

III. And if we look upon our Preservation, as a most special Providence of God, a kind of New-Birth of this Nation, a Resurrection from the Dead, or at least, a Recovery from a desperate Disease, a

Marvel-

Marvellous Deliverance, wherein the Wisdom, Power, and Goodness of God most seasonably appeared; for our Rescue from the most Dreadful Dangers; we cannot think He hath done all this for us, merely that we may live, to eat, and drink, and sleep in safety; much less, to satisfie our sinful Lusts and Appetites: But that we may live to the Praise of the Glory of his Grace and Mercy towards us. For what else, should God concern himself in our Preservation? And therefore let us make that use of it, to live as becomes a People that are saved by the Lord; to serve him faithfully in the steady and constant Performance of our Duty, according to the Directions of our Holy Religion; which he hath continued to us, in its Purity, by this Deliverance.

Such an extraordinary Obligation, manifestly Challenges some extraordinary Return of Duty. But what Return, I beseech you, have we as yet made, which may be thought in any measure suitable to the Benefits we have received? Nay, what have we not done, to provoke God to forsake us, after he hath been so wonderfully Kind to us? Is there any one Sin that we have amended? Doth not all manner of Prophaneness, doth not Hatred and Uncharitableness, abound as much as ever among us? When there hath been such a great Change, an amazing Turn of Affairs by the late Revolution; are any of our Hearts changed, and turned sincerely to the Lord? Do not all Men go on in the old Tract, as if we had done Nothing amiss?

I am very loth to put any melancholy Thoughts into your Minds, upon a Day of Rejoycing: But assure your selves, as it was God's Intention in this Deliverance, to move and engage us to be a better People; so if we defeat his Intentions, by continuing as bad as we were before, we ought in Reason to expect that He will alter the course of his Providence towards us. And, as Moses elsewhere speaks in this Book, (*Dent. XXVIII. 63.*) *as he rejoiced over us to do us good; so he will rejoice over us to destroy us, and bring us to nought.* Let us not run this Hazzard, I beseech you, but endeavour seriously, to answer his Expectation, by learning from this Deliverance *to fear the Lord our God,* (*as Moses speaks, Dent. X. 11.*) *to walk in all his ways, and to love him, and serve him, with all our heart, and with all our soul; to keep the commandments of the Lord, and his statutes, which he hath commanded us for our good.* And then will the Lord love us, and bless us; he will multiply his Mercy upon us, and make us a truly Great and Happy People. *For he is our praise, he is our God, who hath done for us, these great and terrible things which our Eyes have seen.*

IV. And hath taught us thereby, that did we thus Remember his Mercies, in our late Deliverance, we might then hope in the same Mercy for the future: Yea, be confident, God will continue to prosper Their Majesties Arms, and bless them with greater Successes, in the present War wherein they are engaged! Which we cannot but wish, unless we be in love with Calamities, or our Forgetfulness of former Dangers makes us fearless of any future; or

our Discontents throw such a Mist before our Eyes, that we cannot discern our Friends from our Enemies.

Let me intreat you to consider, what Desolations threaten us here in a *Protestant* Country, if the French should prevail; when they have made such havock in *Germany*, among those who are as *Catholic* as themselves. Where they have laid the most Beautiful Cities in Ashes; only because they could not keep them any longer in their Possession. As if the World were made for them alone, and none else were Worthy to inhabit it; but every Place must be made desolate, if they cannot continue in it.

Unto what pitch of Proud Wrath, or rather Diabolical Fury are they arrived! Which may justly make us look upon them, not only as the Enemies of all *Protestants*, but of all *Christians*; nay, of all *Mankind*. Whose Interest it is to Unite all their Power to pull them down and chain them up; that they may not be able to make any further Ravage in the World, with their Infernal Troops.

It is manifest at what they aim, and how they intend to treat all those who become their Slaves: And therefore, as we have the highest reason to bless the Goodness of God this Day, for driving them out of the Kingdom of *Ireland*, where they designed, no doubt, to settle themselves, as a fair step to master us also; so it is the utmost degree of Infatuation to favour their Pretensions, or not vigorously to oppose the progress of their Arms: For it is to oppose Robberies and Rapes, hellish Cruelties

ties and utter Devastations: It is to assert the Common Right of Mankind against a Boundless Oppressor; who forges a Title at his Pleasure, to any Country, which he hath a mind to invade.

And he hath invaded so many, that there are innumerable Souls in several places of the World, who cry out continually, in the Anguish of their Spirits, as the Psalmist doth, *O God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thy self. Lift up thy self, thou Judge of the earth: and render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they speak so disdainfully, and make such proud boasting, &c.* And he who Rules in all the Kingdoms of the Children of Men, *all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase;* will at length hear the Sighs and Groans of those poor Wretches whom that Oppressor hath made very miserable: And will dash likewise all the Designs that are against us here in these Kingdoms; if we be not so ungrateful to Him, *as not to regard the works of the Lord, nor the operations of his hands.*

For when did the Hand of God appear more visibly, than it hath done of late, in Defeating the Attempts that have been made in these Three Kingdoms, upon our Religion and Liberties? And can we think that God intends they should rise up again, who have been so remarkably confounded? No, surely, if we be not so wickedly unthankful, as to forget the Hand that hath saved us, or slight his Mercies towards us. There's the remaining Danger; and therefore let us take heed to ourselves, and keep

keep our Souls diligently, lest we forget the things our Eyes have seen, and lest they depart out of our Heart, at the days of our Life.

This is a thing which requires very great care, because we are naturally forgetful Creatures, apt to be unmindful of Benefits ; and in this particular Case, shall meet with many Attempts upon us, to make us (like the old *Israelites*) disgust our present Happiness, and, in effect, wish our selves again in *Egypt*. Which I have not time left to represent so effectually as it deserves ; but must only intreat you to be aware of this Danger, and watch your selves so carefully, that nothing efface the sense of God's great Goodness to you, in the late Deliverance he hath given you.

And then he who hath hitherto heard our Prayers, will still fulfil our humble Petitions. He will hear the Cry of those miserable People, who are undone by a haughty Oppressor : Though *he bear long*, (as it is in the Gospel for this Day) *he will avenge his own Elect* ; *yea, he will avenge them speedily*. And we may rationally hope he will also preserve us, from falling into his cruel Hands. *He will stretch forth his Hand against the furiousness of our Enemies* : and put them to shame that hate us. He will go on to *disappoint them*, and *cast them down* ; and as the Psalmist elsewhere prays, *reward them according to their Deeds, and according to the Wickedness of their own Inventions*. *Recompence them after the Work of their Hands* ; and *pay them what they have deserved*. In one word, *break them down, and not build them up*.

The Lord will perfect that which concerneth us : for his Mercy endureth for ever : He will not forsake the Work of his own Hands.

But we may take the boldness to sing on this Day of Thanksgiving, as the Church doth upon the like occasion, *Psal. xlviii. 9, 14.* *We wait for thy loving kindness, O God, in the midst of thy Temple.* This God (who hath done such great things for us) is our God for ever and ever; *He will be our Guide unto Death.* Amen.

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